



The Last SERMON

Of Mr.

Henry Smith.

Sometime Master of Arts in *Christ-Church College in Oxford*, & late Minister in *Sallop*.

With his earnest Invitations to the Sacrament of the *Lords Supper*. And Directions to young beginners that they may be fitted for that Holy Communion, and receive it with profit.

2. His Holy and Pious Sayings in general, necessary for all persons.

3. Instructions for young People, Exhorting them to Obedience, and duty towards their Parents.

4. The sad effects of disobedience, in the Examples of many wicked and unnatural Children, who came to untimely ends.

With Prayers suitable to divers occasions, by the same Author.

Published for the instruction and benefit of all Christian People.

Licensed and Entered according to Order.

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The Epistle to the R E A D E R

R EADER in this small Treatise, you will find
such Spiritual Consolation, as will (if it
rightly applied) strengthen you, and enable you
to resist the wiles of the Tempter, who layeth
snarcs to intrap the doubting or careless Soules
and not only so, but hereby you will be furnished
with Cælestial Manna to sustain you and keep
you from fainting in your Pilgrimage, through
the wilderness of this World, till you safely
arrive at the Heavenly Canaan, where all is
joy and peace: The which that it may be the
reward and portion of all faithful and sincere Chri-
stians is the hearty desire of him who is a well-wisher
to Soules.

J. B.

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OF

M^r Henry Smith

Late Minister in *Salop. &c.*

Luke 10. Chap. 13. Verse.

Woe unto thee Chorazin; woe unto thee Bethsaida: for if the mighty works had been done in Tyre and Sydon, which have been done in you, they had long ago repented in Sackcloth & Ashes.

O Ur Blessed Saviour, the Prince of Peace, the Mediator and Judge of the World, in order to recover lost and undone Man, and restore him to the state from whence he (through disobedience) was fallen, laying aside the Ensigns of Glory and Majesty, for a time was content to leave the Right Hand of his Almighty Father, and to forgo those Hallelujahs and Triumphant Songs, sung in his praise by Saints and Angels, to take our Nature upon him, and fulfill his Fathers pleasure, that he might take away the

Curse, by becoming an acceptable Sacrifice and a propitiation for the remission of sins. But what Entertainment did this low condescension of the Second Person in the blessed Trinity meet with among the ingrateful Sons of men? why? almost as soon as he was born (though his humble Birth was celebrated and proclaimed with greater magnificence than the greatest of Kings, which might have convinced the stupid world that he was the Messiah) a Tyrant seeks his life, and all along snares were laid to intrap him: yet he went about doing good even to those that were his enemies, many of whom his Miracles (though they were such as never man did) could not move to relent, or once so much as consider their miserable state they were in; which made our compassionate Lord use these words of our Text, viz. *Woe unto thee Chorazin; woe unto thee Bethsaida: for if the mighty works had been done in Tyre and Sydon, which have been done in thee, they had long ago repented in Sackcloth and Ashes.* By which it is plain, That Mercies and the offers of Grace slighted and neglected, draw down impendant Judgments upon the Heads of the Sons of men: for certain it is, that Tyre and Sydon had not the means used in them, that were used in Chorazin and Bethsaida; they had not the Gospel preached unto them.

ifce them, nor the visible presence of God among
 sins them ; no, they were in darkness, and groped
 nde for that Light only, which others had as
 esse bright as the Sun at Noon day, yet shut their
 Son eyes against it, they refused his instructions,
 bon and would have none of his reproofs, that
 l and (out of the abundance of his love) came to
 tha pluck them out of the snares wherein Satan
 con had intrapped them, and *Chose darkness rather*
 esse *than light, because their deeds were evil* ; Oh had
 bare they but considered in that the day of their
 pour peace, when grace and mercy was offered,
 my how happy had they been ! but by carelessness
 the and negligence letting so great a mercy slip,
 no he that came to save them, pronounced in the
 ti followi g verse of my Text, that *It should be*
 ra *more tolerable for Tyre and Sydon at the day of*
 fm *Judgment, than for these Cities.*

And now let us consider a little with our
 un be selves, and examine whether we are not in the
 be same Balance with those people : whether the
 me same Balance with those people : whether the
 an others of Grace have not been equal : whether
 ci our lighting them have not been more : and if
 ed not, how we shall avoid those woes pronoun-
 ced, which woes are not temporal, but eter-
 it nial. Have we not had the Gospel in its pu-
 ed rity for many years preached amongst us,
 hsa and its light shining bright as the Morning
 unt star, whilst Nations sit in Darkness, and the

shadow of Death? how often has Life and Salvation been held forth, and how often refused and slighted? Consider, I say, how the precious moments (upon the well-using of which our immortal souls depend) have been vainly and idly squandered away, in pursuing vanity, and our own idle imaginations, in taking care for the things of this World, which profit not, but are fading and momentary, almost lost as soon as obtained, making themselves wings, and flying away; which caused the Royal Preacher to say, That (after his considering all things under the Sun) he found them to be but vanity and vexation of Spirit; and indeed, they are less than vanity, if compared with those immortal joys, that are layed up for the Righteous, *which Eye hath not seen, nor Ear heard: neither have they entered into the heart of man to conceive.*

Have we, I say, slighted and carelessly rejected these favours and offers of Grace? then certain it is, we may expect to be included into the number of those that were bidden to the Marriage-Feast, and by many trivial Excuses denied to grace the Chamber of their Lord, and so be pronounced unworthy, which must needs be the greatest misery that can befall us: for that Parable relates not to a temporal Feast, but to the fulness of joy, that

and shall be hereafter, in the presence of the great
 God of Heaven and Earth ; and how then
 shall we mourn, when too late we find our
 selves shut out from the Beatifick vision,
 through carelessness and negligence , whilest
 those that travelled in Lanes, and by the
 High-way, little expecting so happy an in-
 vitation, supply our places. O what a tor-
 menting and tormenting sting will it be , when
 we consider, that for the trifling momentary
 vanities of this deceitful World, we have
 lost those immeasurable and unspeakable Joys
 that were freely offered, and might have been
 of our own, for mortifying a few carnal Lusts
 and vain delights, wherein we found no satis-
 faction ; Nor will it be the least addition to
 our misery, in our lost Estate, to think how
 we have been invited, and once, and again in-
 treated to embrace Life and Salvation ;
 nay, how we have been almost at the Gates of
 Heaven, and then fainted and turned back, not
 thinking it a prize worth striving for : In
 such a case, I say, if God withdrawing his
 Favour, should give us up to a Reprobate
 sense, and we by sad experience find the hour
 of Grace is past, and not the least Beam of
 light left to comfort and refresh our weary souls,
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 ner :

shadow of Death? how often has Life and Salvation been held forth, and how often refused and slighted? Consider, I say, how the precious moments (upon the well-using of which our immortal souls depend) have been vainly and idly squandered away, in pursuing vanity, and our own idle imaginations, in taking care for the things of this World which profit not, but are fading and momentary, almost lost as soon as obtained, making themselves wings, and flying away; which caused the Royal Preacher to say, That (after his considering all things under the Sun) he found them to be but vanity and vexation of Spirit; and indeed, they are less than vanity if compared with those immortal joys, that are layed up for the Righteous, *which Eye hath not seen, nor Ear heard: neither have they entered into the heart of man to conceive.*

Have we, I say, slighted and carelessly rejected these favours and offers of Grace? therefore certain it is, we may expect to be included into the number of those that were bidden to the Marriage-Feast, and by many trivial Excuses denied to grace the Chamber of the Lord, and so be pronounced unworthy, which must needs be the greatest misery that can befall us: for that Parable relates not to the temporal Feast, but to the fulness of joy, that

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ner : for although God is a God of Patience and forbearance, long-suffering, and abundant in mercy, and pardon, yet will not his Spirit alwaies strive with men, but being grieved and often affronted, will withdraw himself, and then will they be given up to be governed by their own Lusts and unruly passions, and run into all wickedness : as to plain are the examples of *Cain* and *Judas*, and many others that I might instance as for examples of Divine Vengeance, through their own perverseness and folly : for the more Mercies and Opportunities we have to repent, the greater will be our punishment and shame if we neglect to lay hold on them : for if by such neglect we grieve and affront the Holy Spirit, that with sighs and groans unutterable makes intercession for us, what can we expect, than that so high an affront should be as highly resented. And upon the like occasion was it, that the Prophet *Isaiab*, in the 1. Chapter of his Prophecy, the 2, 3, 4, and 5. Verses, thus complains, *viz.* *Hear, O Heavens, and give ear, O Earth : for the Lord hath spoken ; I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his owner, and the Ass his Masters Cry, but Israel doth not know, my people doth not consider. Ah sinful Nation ! a Nation laden with iniquity.*

iniquity, a Seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward. Why should you be stricken any more? you will revolt more and more: the whole Head is sick, and the whole Heart is faint.

In consideration of this, I say, let us look back, and consider what God has done for us, how gracious he has been, and what little Reason we have to sin against so much mercy and goodness, against so much light and so much love, and how we by doing it provoke him to withdraw the light of the Gospel, and to remove his candlestick from among us, and overshadow us with darkness and darkness; as too sadly the Churches of *Asia* (though planted by the blessed Apostles) have experienced, of which once glorious and flourishing Churches now remains nothing but a Name; those Countries being at this day totally overspread with *Paganisme* and *Superstition*; and this proceeded from their luke-warmness and coldness in holy Duties; plenty of the Gospel, for want of being rightly used, forfeited them, made them grow wanton, and so forget the hand that protected them, cavelling about niceties, and falling at variance among themselves, to the scandal of their profession.

And

And what less can we expect, unless in time we repent, and be heartily sorry for the mercies we have abused, and thankful for the many deliverances we have had; no Nation under Heaven having more visibly participated the Almighty's immediate favour. How often, and how miraculously have we been delivered from the treacherous conspiracies and bloody contrivances of our implacable Enemies, visited as with a Fatherly correction by Plague, Sword, Fire, and many other calamities, to wean us from our Sins, and yet we have been hardened the more, which may justly incense the God of mercies to deal with us according as he has pronounced by his Prophet *Jeremiah*, in the 23. chapter of his Prophecy, verse 10. *Moreover, I take from them the Voice of Mirth, and the Voice of Gladness, the Voice of the Bridegroom, and the Voice of the Bride, the sound of the Millstone, and the light of the Candle.*

In which words are comprehended all that can render a people miserable in this World and the World to come: Therefore, whilst it is to day, hear his Voice, and put not off Repentance till to morrow, for no man knows what a day may bring forth; Delays are the gilded Baits, smoothed over, by which the Devil insnares and deludes mens Souls, leading them through

the whole progress of their life by vain flat-
 teries of long continuance here, when God
 knows we are as often cut off in the flower of
 our Age, as when Palsey-Winter chills our
 blood, and leads with trembling steps unto
 the Grave: and then we may assure our selves
 as Death leaves us, so will Judgment find us:
 and woe, and alas! will be our condition, if at
 the coming of the Bridegroom we want Oyl
 in our Lamps, for then it will be too late to
 buy, and we shall for ever be shut out; or if
 we should enter, wanting a Wedding Gar-
 ment, that is, if we should by vain flattery, or
 confident reliance on Gods mercy, have
 some prospect of Heavenly happiness, and yet
 never enjoy it, our case will be so much the
 more miserable. And it will be more tolera-
 ble for *Sodom* and *Gomorrhah* in the day of
 Judgment, than for such, because they never
 had the means of Salvation offered them, but
 groped in the dark Mist of Errour, darker
 than that the Angel overshadowed them with,
 when they groped for *Lot's* door. And what
 can be then expected, but for ever to be shut
 out from the Beatifick Vision, to hear the
 dreadful Sentence of, *Depart from me ye cursed*
into everlasting Fire: And who can dwell with
 everlasting burning? *Jer. 33. 14.* And ten to
 one this will be the end of such as trifle out
 their

their time in hopes a Death-bed Repentance
 will be sufficient to atone for the sins of
 their whole life, when for the most part they
 are at that time neither able nor willing, but
 especially of all impenitent sinners; for as
 the Son of Sirach says, Eccl. 21. 10. *The way of*
sinners is paved with stone, but at the End is Hell,
Darkness, and Pains. And holy David in Psal.
 61. 12. saith, *God rewardeth every man accord-*
ing to his Works; yet is not God willing that
 any should perish, but that all should be saved
 and has in the Gospel of his Son left precious
 promise, as Balm to cure the wounded Soul.
 Nay, he is not only desirous, but extremely
 desirous, we should be saved: for our blessed
 Saviour assures us, *There is more joy in Heaven*
over one Sinner that repenteth, than over Nine
and Nine just persons, that need no Repentance.
 And God expostulating with the rebellious
 Israelites, demands of them the question, *Will*
ye dye, O house of Israel? seeming thereby
 loath to stretch out his hand against them
 but like an indulgent Father strives to reclaim
 them by mildness, and prevent their ruine.
 for certain it is, that his mercies are over all
 the works of his Creation. Nor was our
 Blessed Saviour's compassion less, when he
 wept over Jerusalem, with this Lamentation.
O Jerusalem ! Jerusalem ! didst thou know in thine

thy day the things that belong to thy peace, but now they are hid from thine eyes: How often would I have gathered thy children, as a Hen gathereth her Chickens, and you would not? Now, I say, least this should be our case, let us no longer delay our repentance, but labour with diligence to make our Calling and Election sure: Let us labour while it is day, lest the night of Death come upon us, wherein no man can work: and contend earnestly for the Faith that was once delivered to the Saints: that having run the race, we may receive the Crown, which only can make us eternally happy; which God of his infinite mercy grant to all those that trust in him, and call upon him.

And now to God the Father, God the Son, and God the Holy Ghost, Three persons, and One eternal God, be ascribed (as is most justly due) all honour, glory, power, praise, might, majesty, and dominion, both now and for ever, World without end. *Amen.*

Seasonable Instructions in order for a Preparation for the receiving the Holy Sacrament.

Recceiving the Blessed Sacrament is so necessary a point of Christian Duty, and so

so great a Mystery of the Christian Religion
 that it is highly to be observed by all Chri-
 stians, with the most profound Reverence and
 the strictest preparation : for in receiving
 worthily, we mystically or spiritually eat the
 Flesh and drink the Blood of our blessed Sa-
 viour, that is, by Faith and a full Affiance
 in him, whereby he dwelleth in us, and we
 in him ; therefore it is not a thing rashly or un-
 advisedly to be undertaken, least the unwor-
 thy receiver fare as the man did that wanted
 a Wedding-Garment ; for notwithstanding
 the Bread and Wine are but Elements for nour-
 ishment, yet in such a case they are to be re-
 ceived as a pledge of the Lords death, till his
 coming : it being his special command to his
 Disciples, That as often as they did it, they
 should do it in remembrance of him ; and by
 them enjoined to the Primitive Churches, and
 from thence continued to this day, in spite of
 all Opposition, Persecution, or whatever could
 be invented by Heathens or some professors of
 Christianity, that were worse to abolish it, than
 to render it useless. Therefore let such as
 are desirous to participate of so great a bene-
 fit, conducing to the Salvation of their precious
 and immortal Souls, consider,

First, Let not any that is in a known state

of Sin approach the Lords Table, unless he have entred into a state of Repentance, and resolv'd amendment for the future, least instead of receiving benefit thereby, he eat and drink his own damnation, not discerning the Lords Body.

2. After a man hath examined himself, let him consider the wretched state he is in, by nature, and the inestimable value of that precious Blood, that was shed for his Redemption, and beg pardon of God for his past offences, and earnestly desire, that through his grace he may for the future be armed against Temptation.

3. Let a man consider well if he have any prejudice against his Neighbour, or have injured him, and if so, he must reconcile himself, for otherwise he is not worthy of so great a Blessing: for as our Saviour saith, *If a man love not his Brother, whom he hath seen, how can he love God, whom he hath not seen?*

4. When a man is minded to approach the Holy Table, he must lay aside all worldly thoughts, and fix his mind wholly on Heavenly things, considering well that he is more immediately in Gods presence, than at other times, although he is omnipresent, and his eyes at all times pierce the darkest corner of our thoughts and actions.

5. We

5. We must put on bowels of compassion and Charity towards our poor Brethren considering that God made us Stewards of his good things, that we might disperse them to such as stand in need, and that thereby he may try our Zeal and Love to himself: for *He that giveth to the Poor, lendeth to the Lord, &c.*

6. Have a stedfast faith in Christ, and adore his goodness, that he vouchsafed to humble himself to the death of the Cross, to save lost Man, and (like the Angels) love and wonder at such his condescension, often putting up praises in Divine breathings to him, for such his infinite love and favour.

7. When you kneel to receive the consecrated Elements, let not your thoughts wander, for thereby you will give way to the Tempter, to steal away your affections, and place them upon Worldly matters, and trifling vanities, and so lose the benefit of the Holy Mystery.

8. When you have communicated, retire with a stedfast Faith fixed on Christ, in assurance, that through his merits, Salvation can only be derived to Mankind.

9. Do not so soon as the blessed Solemnity is over, return to the World, to mind temporal matters, nor give heed to vain and idle discourses, but spend the remaining part of the day in works of love, charity, holy exercise,

life, meditation, prayer, and thanksgiving :
 nor suffer at any time what you have done to
 slip out of your mind, nor forget the promises
 of amendment of Life, least God be displea-
 sed with such trifling, and withdraw his
 grace.

10. Learn to be contented in what soever
 station or condition it has pleased God to
 place you : And if at any time you have any
 doubts, or trouble arising in your mind, know
 that it proceedeth from the temptation that is
 used to withdraw you from Holy Duty, and
 the best Remedy to withdraw such obstructi-
 ons is Prayer, and a stedfast faith, and laying
 hold upon the precious promises of life and
 salvation, offered in the Gospel to all that are
 afflicted or heavy laden. And thus much may
 briefly suffice for the instruction of such as are
 desirous to receive the holy Communion of the
 Body and Blood of our Blessed Saviour : the
 benefit of which is great, if with a true and
 lively faith in Gods mercies, and a resolution
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*The Holy and Pious Sayings of H. S. B. of
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life, meditation, prayer, and thanksgiving: nor suffer at any time what you have done to slip out of your mind, nor forget the promises of amendment of Life, lest God be displeased with such trifling, and withdraw his grace.

10. Learn to be contented in whatsoever station or condition it has pleased God to place you: And if at any time you have any doubts, or trouble arising in your mind, know it proceedeth from the temptation that is sent to withdraw you from Holy Duty, and the best Remedy to withdraw such obstructions is Prayer, and a stedfast faith, and laying hold upon the precious promises of life and salvation, offered in the Gospel to all that are afflicted or heavy laden. And thus much may briefly suffice for the instruction of such as are desirous to receive the holy Communion of the Body and Blood of our Blessed Saviour: the benefit of which is great, if with a true and lively faith in Gods mercies, and a resolution of amendment of life, it be received; and the danger as great, if it be unworthily received.

*The Holy and Pious Sayings of H. S. B. of
D. in general.*

Let no man take care for the things of the World, more than is necessary, least by setting his heart thereon, he forget God.

In all Estates learn to be contented with your condition, for if God sees it requisite, he can raise you from a low condition to a high, or bring you from the top of honour, to lie with *Job* on the Dunghill.

Refrain evil conversation, least by hearing vain discourse, you addict your self thereto, and it becomes habitual in you.

If any one injure you, mildly reprove him, that so he being overcome by your meekness may take shame to himself & repent of the evil.

Good words are more forcible than threats, for what is done unwilling is not done heartily.

Avoid the snare of the beauty, for that (like a Trap) is set to intangle thy Soul.

Be not credulous to believe reports, least in so doing you create to your self much trouble.

Let not anger over-power you, nor be subject to unruly Passion: for he that cannot govern himself, would do ill to rule others.

If Parents or Children dye, consider they were born to that end, and that we may go on them, but they cannot return to us; and therefore restrain from immoderate sorrow, for no sorrow (unless for Sin) is available.

Let every man be just in his dealings, least God blast his endeavours: for there is nothing so secret, but his eyes behold it.

If we submit our selves to those that are set over us, we do not therein so much obey Man as God, whose pleasure it is that it should be so.

If any be afflicted with sickness or calamity let him not repine, but bear it as the chastening of the Lord, who sanctifies affliction to those that trust in him, to the saving of their souls.

The profitable Sayings of H. S. to exhort Children to be Dutiful and Obedient to their Parents.

Little Children, next to serving God, observe to be obedient to your Parents in all things: for so is the will of your Heavenly Father.

Remember what is threatned to naughty and disobedient Children: *That the Ravens of the Valley shall pluck out their Eyes, and the young eagles shall eat them up.*

Moses in his Law sayes, *That whoever curseth Father or Mother, shall dye the death.* Therefore take heed, and do it not, no not your Heart: for although Man regards it not, God will surely punish you.

If your Parents be angry, strive to pacifie them with soft and gentle words, and so will you win their love.

If at any time you have committed a fault, deny it not, but be sorry for so doing, and observe for the future you do so no more.

Children, above all temporal Blessings prize the Blessing of your Parents: for never any prospered, on whom their Parents Curse was intailed.

Consider what Christ sayes: He has declared, That whoever breaks the least of the Commandments, is guilty of the whole Law; And the Fifth Commandment Thou shalt honour thy Father and Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

Those that cast off Obedience to their Parents, will never be obedient to any but side them.

The lowly and meek God giveth Grace, but the proud and stubborn shall be abashed.

Consider, little Children, that you may dye, for Death as often crops the blossom as the ripe fruit, and then what will become of you, if you are not found obedient to the Lord, that God has set over you for your good?

Satan first striveth to alienate the hearts of Children from their parents, then from God.

O let Virtue (my little ones) be your Treasure, that so you may (when you dye) be numbred among those little ones that Christ took in his Arms and blessed.

Obedience is the Crown of Youth, and in all God accepts it before Sacrifice.

Obey not through fear, but love, and so God will bless you, and you shall see many happy dayes.

Sad Examples of the untimely ends of Children, disobedient to their Parents.

THE first in Holy Writ that I find disobedient to his Father, and to despise him, is Ham, the Son of Noah the Patriack; who beholding his Fathers nakedness, despised and scoffed at it, holding him that gave him a being next to God, in derision; for which he and all his Posterity intailed a Curse, for ever to be servants and slaves to his Brethren and their Seed, and to have no portion in the Inheritance of his Father; wherefore Josephus is of opinion, that becoming a Runagate in the Earth, in process of time, his own children arose up against him, and slew him.

The second example in Scripture, is of Phineas and Hophni, Sons to Elie the High Priest; who in despite of their Father, living licentiously, despising him & disobeying his commands, they both in one day fell by the Sword of the Philistines. At what time
(for

(for their wickedness) God suffered the breaking of his Covenant to be taken, and old Elisha their father, who had been too tender towards them, to fall back and break his Neck.

The Third is of Absalon, who undermining the Throne of a too indulgent father conspired his death, and rose in Rebellion against him; but what ensued? He was caught by Gods Divine hand in an Oak, and there (whilst he was hanging) thrust through by Job, and cast into a deep Pit.

The fourth is of Adonija, who casting away all ties of Duty and Obedience, usurped his fathers Throne, whilst he was yet alive; but what was his end? He was slain by the Sword of King Solomon. Nor have the Examples of our later days been less dreadful; for few Youthfuls that have been executed for Robbery, or such like Crimes, but at the place of Execution sadly confessed, that their disobedience to their Parents, and falling into evil company, brought them to their untimely ends.

A Prayer in Sickness, or at the point of Death

O Holy and most Gracious Lord and Saviour our Jesus Christ; in whose hands the souls of the faithful are layed up till the day of Recompence; have mercy upon the soul and body of me thy poor and afflicted servant

want ; O spare me a little, that I may recover my strength before I go hence and am no more seen ; cast me not away in thine anger, nor forsake me when strength fails ; let not thy hot displeasure burn against me, least in a moment I am consumed ; nor turn away thy Amiable countenance, but be thou my Physician, (O thou Physician of souls) let thy precious blood wash and cleanse me from all Iniquitie, that so whether I live, or whether I dye, I may be thine ; and through thy Grace be added to make up the number of thy Elect ; Even so be it Lord Jesus, Amen.

A Prayer for young People.

O Lord regard my tender years, and accept in good part these my early Sacrifices of praise and thanksgiving that I most humbly offer to thy Holy Name ; strengthen and support me O most merciful Father, that as I grow in years I may grow in Grace, and the knowledge of thy Divine Will ; that so when I have with patience passed through this troublesome World, I may arrive at the place thou hast prepared for all those that love and fear thee : and this I beseech thee thou wouldst grant me, not for my own sake, for I am unworthy of the least of thy mercies ; but for the sake of my blessed Lord and Saviour Amen. A

*A Prayer and Thanksgiving after the receiving
the Holy Communion.*

Most merciful Father, we render unto thee all thanks, praise, honour, and glory, for that it hath pleas'd thee of thy great mercy to grant unto us miserable sinners so excellent benefits and priviledges, to be received into the fellowship and company of thy dear Son Jesus Christ our Lord; yea, by his means we are thy adopted Children, and he is made our elder Brother. Yea, O Lord, we come nearer than so: He is our Head, and we are the Members of thy mystical Body. And all this proceeds from thy gracious goodness, and compassion. For thou hast delivered him to death to give us life: Thou hast made him a Sacrifice for the necessary food and nourishment of our Souls; thou gavest way to the piercing of his sides, from whence issued water and Blood, that we might know how we came clean from our sins, and redeemed from damnation. Yea, O Lord God, thou hast presented us in this Sacrament that whole Tragedy of his passion, that we out of Sorrows might recover Joys, out of his Groans might be comforted, and out of his death be presented unto life everlasting: we beseech thee, O Heavenly Father, to grant us this request, that thou never suffer us to become so unkind as to forget such worthy Benefits, but rather make continual mention of them in our hearts.